

the
Beacon



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The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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LIGHT ON OUR WAY

THREE is no way we can close our eyes on light. Human consciousness is impregnated with light; the physical light of the sun which shines on our planet twenty-four hours a day, the emotional light of love which can illuminate a human relationship, the mental light of knowledge and understanding which gives meaning to thought, the spiritual light of soul awareness and quality, and the all-pervading Light of that Life in whom we live.

On Earth the stars and planets are seen as radiant points and spheres of light; from the distance of space Earth itself becomes a ball of light. We live in a lighted universe, darkened only by the ignorance, selfishness and folly of our own unlighted thoughts, feelings and reactions.

Therefore, our task on Earth today is clearly defined in words already given us: in that inner light wherein, at our best, we think and feel and act, we must learn to "see Light." Although stated in these abstract terms, the meaning is clear enough; and it reflects, as it must, the purpose of evolution itself in this second solar system wherein light is the inherent quality of all earthly substance through previous evolutionary development, providing us with the capacity for vision, the ability to understand and the tendency to co-operate with the unfoldment of the principle of love, the soul, the Christ principle, within the forms of our daily life.

The ultimate goal for this second solar system, so far as we can now understand it, is said to be the complete infusion of the human personality by the soul, in terms of the individual; and for the planet, the "establishing of the kingdom of God on earth," that is, the fusion of Hierarchy with humanity, the blending of the fifth and fourth kingdoms into one radiant demonstration of the second aspect of divinity, the Son, the consciousness of Christ.

Those whose consciousness is awake to these possibilities for man and for the planet form a tiny minority within the masses of men who, together, form the myriad facets of the one soul lighting the world of men. And in the midst of the chaos and confusion in this period of historic transition, it is often difficult for these few to see "in that Light" anything more than the darkness of fear, distrust and aggression which we seem to bring to our human affairs and relationships around the world, and the utter self-centredness of individuals seeking to preserve their own right to a place in the sun. The soul, at such times, seems a far away dream and spiritual progress for humanity an unrealistic theory. Then we may become discouraged, depressed or inclined to doubt, letting the darkness of present human circumstance quench the light we have glimpsed at the summit of our own aspirations and spiritual experience. So our potential usefulness as a

light-bearer is lost, at least temporarily, in the struggle waged by Hierarchy to "force" the light into the darkened areas of human consciousness.

Let us remember at such times that we are right at the beginning of the long road toward the solar goal of a soul-infused humanity in a group sense and the infusion of humanity by Hierarchy within the planetary process of evolution. It is only in the last 2000 years, a mere tick in time within the vastness of the whole period of solar evolution, that the soul in man, as the spiritual principle to be evolved, has been able to evoke any real response from its evolving and integrating personality. In approaching the first initiation now, the initiation of the birth of the soul, or the Christ, humanity as a race is taking the first step along the lighted way of return to the "Father's house."

Mankind has always been given the spiritual teaching and stimulation it needs and could absorb according to evolutionary status. Individuals here and there have always responded and achieved individual progress. With the advent of the Christ, however, the lighted way of soul unfoldment, the straight and narrow way, was first established in clearly defined terms for humanity as a planetary centre, and the requirements for treading the path were taught and shown us by the personal example and experience of the Christ. Taking advantage of the tide of spiritual life permeating human consciousness

with the opening of the Piscean era of the World Saviour, he extended out to mankind as a whole the possibility of soul contact, revealing himself as "the Way, the Truth and the Life": the perfection of the Christed man emerged as the evolutionary goal for the human race in this system.

There is no need for dark despair, therefore, because so many members of the human family seem to exhibit no trace whatsoever, of soul influence, maintaining the self-centred personality attitude of "me and mine", doing as little as possible and claiming as much as possible, and acting with irresponsibility, injustice and violence towards others. These are the laggards, still encompassed by the limitations of the four-square personality, still unresponsive to the light of the soul, or, in some cases perhaps, temporarily blinded by a first glimpse of its brilliance. But the light is there for all to see; the soul is working within the inner unity of human consciousness. We have far to go and much to do before the goal is even within sight; but we are definitely on our way and all we need is available to us.

At this darkest period of the year, the light shines from within the human centre; the light of the eternal presence of the Christ, re-born within the cave of the human heart. Let it rekindle the flame of striving, of faith in man and of co-operation with the working out of God's Plan for his creation.

. . . with the advent of the light, he (the disciple) becomes aware of a new (for him) form of energy. He learns to work in a new field of opportunity. The realm of the mind opens up before him, and he discovers that he can differentiate between the emotional nature and the mental.

from A TREATISE ON WHITE MAGIC, PAGE 355

Through Testing to Triumph:

Scorpio/Sagittarius/Capricorn

by Djwhal Khul

Scorpio

IN order the better to understand the nature of discipleship and the processes of stabilisation and right direction, we must precede the Capricornian experience of initiation with a careful study of the spiritual implications of the sign Scorpio and of its function in providing "points of crisis" and "moments of reorientation," as this will be of the utmost value to the earnest student. Even though I am endeavouring to lay the foundation for the new astrology and to provide some measure of technical information from the point of view of the Hierarchy, my underlying motive is ever the same: to indicate the way of living process and to stimulate that divine curiosity and that sense of outgoing spiritual adventure and eager aspiration for progress which is latent in all disciples and which, when stimulated, will enable them to proceed more serenely and sanely upon the Path of Return. Otherwise the practical value of that which I seek to impart is of no real importance at all; I shall be understood and the new astrology will come into being according to the esoteric capacity of those

who read and ponder my words. I am exceedingly anxious that in these days wherein the influence of Scorpio and of the planet Mars is so strongly felt in world affairs that true insight may be cultivated, optimism and understanding developed and the nature of the tests to which the world disciple, humanity, is today being subjected may be estimated at their true value and thus light be shed upon the way of man. Only through understanding will solution come and rectification of error be achieved.

The tests of Scorpio are necessarily three in nature as they concern intimately the readiness of the threefold personality:

1. To reorient itself to the life of the soul and later
2. To evidence readiness for initiation.
3. To demonstrate sensitivity to the Plan thus becoming the one-pointed disciple in Sagittarius.

The three major tests are again divided into three stages, and upon the Path of Discipleship the man may find himself passing into this sign for testing and experience nine times.

The three tests in Scorpio also concern the three aspects of the human being as they

fuse and blend upon the physical plane. They are, first of all, the test of appetite. This appetite is the natural predilections and tendencies which are inherent in the animal nature and these are mainly three: sex, physical comfort, and money, as concretised energy. They are, secondly, the tests connected with desire and the astral plane. These are subtler in nature, producing automatic effects upon the physical plane; they are not inherent in the animal nature but are imposed by the desire nature and are again three in number: fear, hatred and ambition or desire for power. Then there are, thirdly, the tests of the lower critical mind which are: pride, separateness and cruelty. Remember that the worst kind of cruelty is not of a physical nature but is more mental in character. Therefore, you have in the category of that which must be tested and proved to be non-existent the following categories, which I am re-enumerating because of their basic importance:

(1)

1. Sex: the relation of the pairs of opposites. These can be selfishly utilised or divinely blended.
2. Physical comfort: life conditions, selfishly appropriated.
3. Money selfishly cornered (if I may use such a phrase).

(2)

1. Fear: which conditions activity today.
2. Hate: which is a factor in conditioning relationship.
3. Ambition: conditioning objectives.

(3)

1. Pride: which is intellectual satisfaction, making the mind the barrier to soul control.
2. Separateness: which is the isolated attitude and which makes the mind the barrier to right group relations.
3. Cruelty: which is satisfaction with personality methods and which makes the mind the instrument of the sense of power.

When these faults are realised and are overcome, the result is two-fold: the establishing of right relations with the soul and also with the environment. These two results are the goal of all tests in Scorpio.

Sagittarius

In studying Sagittarius, it becomes obvious that one of the major underlying themes is that of *Direction*. The Archer is guiding his horse towards some one specific objective; he is sending or directing his arrow towards a desired point; he is aiming at some specific

goal. This sense of direction or guidance is characteristic of the enlightened man, of the aspirant and disciple, and this is a growing recognition; when this faculty of sensitive direction is rightly developed it becomes, in the early stages, an effort to identify all soul and personality activity with God's Plan, and this is, in the last analysis, the ordered direction of God's thought. There is no true direction apart from thought, and I would have you remember that *thought is power*. This is a statement upon which all disciples should ponder, for they can achieve no real comprehension of the direction of God's Plan unless they work with a phase in their own lives which is subject to their own mental direction. Then and only then, can they understand. Upon the ordinary wheel of life, the man who is born in this sign or with this sign in the ascendant will be influenced by what the ancient Hindu Scriptures call *kama-manas*, which is inadequately translated by the words, desire-mind. This dual force controls and influences the life; in the early stages of unfoldment its focus is upon desire and the satisfaction of that desire and, in the later stages of purely personality development, the focus is upon the control of desire by the mind; the major objective is, at this time, the intelligent use of all powers to bring about adequate satisfaction of desire, which is, in this case, very frequently simple ambition to achieve some goal or attain some objective. This process of personality satisfaction takes place upon the ordinary wheel. Upon the reversed wheel, the goal is the expression of love-wisdom and this is ever selflessly developed and always consecrated to the good of the whole and not to the satisfaction of the individual. . .

In Sagittarius, the intellect which has been developed, used and finally illumined, becomes sensitive to a still higher type of mental experience and to this we give the name of intuitive perception. There come flashes of light upon problems; a distant yet possible vision of attainment is seen; the man begins to climb out of the depths to which he has descended in Scorpio and sees ahead of him the mountain in Capricorn which he knows he must eventually climb. He walks no longer in the dark, for he sees what he has to do and he therefore makes rapid progress and travels "fast upon the Way."

He "flies from point to point, searching for the arrows which he has discharged." He has, figuratively speaking, to dismount constantly from his white horse (the developed and purified personality) and find where the arrows of intuitional aspiration will take him; he travels upon the "wings of the soul" (note the relationship to the winged feet of Mercury, the messenger of the Gods) and becomes, in his own personality, himself the winged god : Mercury, as you know, governs Gemini, the polar opposite of Sagittarius. This he does until he has established a balanced relationship between the personality and the soul and can function as either at any desired moment with equal facility.

This takes place upon the Path of Discipleship and is called the experience of the disciple upon the plains of Earth, for the path between the pairs of opposites runs straight and level, leaving the depths of personality experience and the heights of soul experience, at this point of development, on either side.

In Capricorn, the initiate learns to realise the meaning of the growing light which greets his progress as he climbs upward to the mountain top. The flashes of intuition with which he is becoming familiar change into the blazing and constant light of the soul, irradiating the mind and providing that point of fusion which must ever be the "fusion of the two lights, the greater and the lesser light" to which I referred in *A Treatise on White Magic*. The light of the personality and the light of the soul blend. Upon this I need not enlarge, as nothing I could say would be more than it now is, the theory of initiation. This takes place upon the Path of Initiation and is called the experience of the mountain top. All are needed, the depths, the plains and the mountain top.

Capricorn

Capricorn guards the secret of the soul itself and this it reveals to the initiate at the time of the third initiation. This is sometimes called the "secret of the hidden glory."

The keynotes of this sign are all indicative of a crystallisation process. This concretising faculty of Capricorn can be considered in several ways.

First of all, Capricorn is an earth sign, and in it we have expressed the densest point of concrete materialisation of which the hu-

man soul is capable. Man is then "of the earth, earthy" and is what the New Testament calls "the first Adam." In this sense, Capricorn holds in itself the seeds of death and finality, the death which takes place finally and eventually in Pisces. Ponder on this. When crystallisation has reached a certain degree of density and so-called "hardness", it is easily shattered and destroyed and man, born in Capricorn, then brings about his own destruction; this is due to his fundamentally materialistic nature, plus the "blows of fate" which are the enactment of the law of karma. Again and again, a certain measure of concreteness is achieved, only again to undergo destruction, prior to the release of the life and the rebuilding of the form.

Secondly, Capricorn is ever the sign of conclusion, and of this the mountain top is frequently, though not always, the symbol, for it marks the point beyond which further ascent in any particular life cycle is not possible. Capricorn is, therefore, the sign of what has been called esoterically "periodic arresting." Progress becomes impossible under the existing forms, and there has to be the descent into the valley of pain, despair and death before a fresh attempt to scale the heights takes place. The attempt today to climb Mount Everest is amazingly symbolic, and it is being watched with much interest by the Hierarchy, for in this effort we see the attempt of humanity to achieve the top of the mountain whose height has hitherto defeated all efforts. (Written in the late 1940's) But, and this is the matter of moment and of interest, when humanity emerges into the light and relative glory of the new civilisation, they will at the same time conquer this last remaining summit. That which is of the densest materiality and which is the consumption of earthly grandeur will remain, but it will be beneath the feet of humanity.

Thirdly, Capricorn is, as a consequence of all the above, the sign in which is inaugurated a new cycle of effort, whether this effort is in connection with the individual man or with the initiate. Effort, strain, struggle, the fight with the forces native to the underworld, or the strenuous conditions entailed by the tests of discipleship or initiation, these are distinctive of experience in Capricorn.

from *ESOTERIC ASTROLOGY*, pages 158-206

The Reappearance of the Christ (5)

The Liberating Law of Sacrifice

by Mary Bailey

A GREAT deal of the conscious work of preparation for the reappearance of the Christ lies with those who accept "the fact of the Hierarchy, the fact of the Plan, and the fact of the soul" as the active Christ principle in every human being. Pioneering in this preparatory work are those who know that the constitution of man and of a solar system, of an atom and a sun, are identical in design although different in dimension. They are therefore capable of a sense of proportion and an ability to see the correspondence between the infinitely great and the infinitesimally small; in other words, they can reconcile the polar opposites in this dual system of ours into the synthesis that underlies the present and will dominate the future.

This type of consciousness is in the vanguard of human evolution and is the effect of evolution itself. Its normal area of control lies midway between the group consciousness of Hierarchy and the mass consciousness of humanity, with an intuitive response to both these major centres of planetary consciousness. Those who have achieved this evolutionary stand have developed a vision enlightened and clear enough to perceive the pattern and programme of the Plan of Hierarchy, and close enough to the actual condition of mankind in the world today to understand what is possible for man in line with his next spiritual step forward under the Plan. The value of this group to the evolutionary progress of the planet is therefore obvious.

The "giant leap for mankind" achieved by man as he set foot on the moon in July of this year has been described as the first time in human history when men have provided a form of "willed co-operation" with the evolutionary process. But there have been previous examples, each equally dramatic in its own way.

Scientific and technological crash programmes in recent years have given man mastery over forces previously considered impregnable. These include the force of gravity which kept him tied to his own terrestrial environment; the atmospheric pressures and forces in the magnetic field around him, the lack of atmosphere and a fantastic temperature range on other planets within the solar system. Science has given us the ability to master these "impossibles", plus one other essential, the ability to communicate and to establish an electronic system of remote control. We have willed to do these things, believing them important for the advancement of human knowledge and the progress of human life. We have sacrificed much, as national groups and as individuals, for these fantastic achievements. As a result mankind is liberated, liberated from the physical limitations of the Earth planet which is the home, and mentally liberated into cosmic space.

Over the aeons of human existence on Earth, there have been others providing a willed co-operation with the same evolutionary drive in human life. But these have been

of a different nature, demanding not a scientific mastery over the physical environment of the solar system, but the liberation of consciousness into new dimensions of thought, of awareness and of being. These achievements too have required sacrifice, a personal sacrifice to a greater Intelligence and Power than that of finite man. Through such examples of willing self-sacrifice, mankind as a whole has achieved evolutionary growth in consciousness while the few pioneers have found, through the relinquishment of self-will and through self-sacrifice, liberation from the finite mind of man into the infinity and eternity of the One Universal Life.

Outstanding Example

Of these pioneers the Christ is the outstanding example for mankind today. And it is significant that the "giant leap" for mankind occurs during this period of preparation immediately prior to the reappearance of the Christ as a man in physical form, with a work to do and a purpose to accomplish under the Plan on Earth.

In dramatising his ability to liberate himself from the material forces of this planet in which he lives, man has also demonstrated his ability to take at least one small step in consciousness. Control and mastery of the physical environment and liberation from the pull of materialistic forces is a characteristic of the first initiation, and the birth of the Christ in the human heart. A new dimension of consciousness is opening now which will give men the opportunity to understand and to learn how to master not only those aspects of life which relate to physical science and knowledge, but to the psychological and spiritual factors which influence his behaviour, and the inner space of his own consciousness.

This possibility was shown up quite clearly in the reactions from around the world to the event of men on the moon. These reactions range all the way from Picasso's "unknowing and uncaring" attitude; through the belief that this achievement, under the romantic cloak of space exploration to benefit all mankind, is merely "a symbolic act of war" furthering military know-how for future aggressive use; through the despair and resentment of those who see only the misuse of national resources desperately needed for unanswered human problems on Earth; to the recognition

of need for men to unite and work together on future space developments and the realisation that this lunar landing is in itself an achievement in human unity through the participation of those directly involved, plus the millions around the world who shared in the actual moment as it occurred; on to the words of Bertrand Russell, that man must expand his mind to fit the cosmos and not shrink the cosmos to suit man; and to the fantastic realisation, voiced by one man, that this tremendous achievement is a demonstration of the fact that man is now on his way to his true destiny of becoming a "co-creator with God."

These are familiar thoughts to the esoteric student who has come, through a study of the constitution of man, to accept the fact that man is the universe in microcosm, that he is not only "an animal plus a living God", but is "God himself, seeking to find the God consciousness which is his", and that he is "a creator seeking to create".

The leading editorial in the *New York Sunday Times* on August 3rd remarked that the expansion of knowledge gained from the lunar landing and a closer look at Mars while, "making entire libraries obsolete . . . may well have profound effects upon religious and philosophical systems".

The effect on man's religious life and beliefs may be one of the most significant aspects of this "giant leap forward" into the cosmos. Human consciousness has been deeply affected and expanded to a new vision of the universe. It seems inevitable that as time goes on man's relation to his environment must change in a way that includes his relation to all present human institutions in all areas of life, including particularly his relation to God and to the religious tradition and practices to which he is accustomed. No man whose mind has once expanded to an inclusive vision of himself and Earth in relation to the universe, can shrink back into whatever limitations of thought and belief his orthodox religious doctrines may impose. Our space explorations have shown us not only the one-ness of our own world on Earth, but the unity and relationship existing between all forms of life, the planets and the stars, or suns, in the known universe. Our journey to the moon demonstrates the clear fact that when once the physical facts are

determined through our scientific skills, which are constantly evolving, we can make a direct human contact with those other celestial bodies which, with Earth, make up our solar system.

Direct Knowledge

Direct knowledge of the universe brings us closer to the God, or the Intelligence, who gives it life. God is Life; a Life that can be approached by a man through "the God consciousness that is his." These expanding realisations may well provide that final touch needed to break down the crystallised forms of orthodoxy in all religions, liberating the life into forms more appropriate to the soaring spirit of man.

And this breakthrough is essential now during the period of preparation for the reappearance of the Christ. The timing is perfect and, no doubt, according to plan. And one of the outstanding aspects of it is the human response, conscious or unconscious, to the liberating Law of Sacrifice. Two thousand years ago the Christ, in relinquishing self-will to the will of the Father, "fulfilled the law", gave his own life for the liberation of human consciousness and completed his destined task for the epoch of Pisces. Today, as we enter the age of Aquarius, man must duplicate the same process, demonstrating the fact that the seeds of the will aspect of God planted by the Christ have germinated

and "taken hold" as a new factor and influence in human life.

The sacrifice of the Christ is today reflected in the sacrifice of those pioneers into outer space who willingly stake their own lives and the well-being of their families, and in certain cases have paid the full price, to the evolution of human knowledge and human consciousness. This willingness to sacrifice self, plus all the unseen, unknown acts of genuine self-sacrifice within humanity to an ideal or a principle, have liberated mankind into the new possibilities he now faces. The liberating Law of Sacrifice has once again been actively at work immediately preceding the reappearance of the one who can now become, through the breaking down of those boundaries which exist only in the most narrow, material aspects of human limitation, "he for whom the whole world waits", the same great Identity in all the world religions, the Christ, the *World Teacher*, the relation between the One God and the one humanity within a united world.

The spectacular events of this year and the preparatory work that has preceded it, may indeed be seen as a breakthrough in consciousness, liberating humanity through the self-sacrifice of men into the new era of right human relationships. And liberating the Christ to move outward as he assumes his rôle for the new age within the destined evolution of the planet and the consciousness of man.

One can visit different planets in the mental body. So is distinguished that future step when consciousness will not be confined to the one planet. As we now cross from one part of the world to another, the same principle may be interplanetary.

The Teacher bids you rejoice at each attainment of spirit. Not more complicated is the way between planets than the realisation of the thought and the striving to the stars.

Only in the striving for the interplanetary can we be assured of the evolution of humanity.

from AGNI YOGA, SUTRA 6

On Symbolism - Part 2*

by G. A. Jansen

The tree is an important and universal symbol, "a symbol of man, or the human being, on all planes, as a replica in small of the divine being in whose image man is made. As God is a tree of life, so man is the same."

LET us now, after this first part, have a look at a few symbols and what they are supposed to stand for. But before going into this, I should wish to repeat once more: what a symbol means to the one does not necessarily apply to the other. It all depends on our place in evolution and on the function, or lack of function, of our intuition and higher understanding.

Let us take, in order to illustrate this, the deeply symbolic book *The Chemical Nuptials of Christian Rosenkreuz* by a mysterious author-initiate, Jean Valentin Andreae. Herein the author deals, in a symbolic way, with the transmutation of the lower qualities in man into the higher qualities. Everything in this book is symbolic and written in a symbolical language, but once we arrive at looking behind or through the veil, the Road is revealed to us which leads us up to the portal of initiation.

And let me give one further illustration, though there are many for those who are willing to search. I think of Dante's *Divina Comedia*. Nobody among us, with a little knowledge of this "symbolic description of the initiatory path" will be willing to confess that he does not see the parallel from the moment when Dante describes his terrible agonies in hell, through purgatory into the bliss of heaven, led there by his Master (Virgilius) and his own soul (Beatrice), with the three stages, so well known to us all as the probationary path, the path of discipleship and the path of initiation.

And all the time it should not be forgotten that all symbolic presentations can be interpreted in several ways.

Let us take the lotus, for example. One can easily fill a whole evening in speaking only about the universal symbol of the lotus, so that I shall only be able to give just a few

examples: The lotus is the flower, sacred to nature and her gods, and represents the abstract and concrete universe, standing as the emblem of the productive powers of both spiritual and physical nature. It was held as sacred by the Aryan Hindus, the Egyptians and the Buddhists after them. It was revered in China and Japan and adopted as a Christian emblem by the Greek and Latin churches, who made of it a messenger, as do now the Christians, who have replaced it with the water lily.

In the Christian religion, in every picture of the annunciation, Gabriel, the Archangel, appears to the Virgin Mary, holding in his hand a spray of water lilies. This spray, typifying fire and water or the idea of creation and generation, symbolises precisely the same idea as the lotus in the hands of the Bodhisattva who announces to Gautama's mother the birth of Buddha, the world's saviour. Thus also were Osiris and Horus constantly represented by the Egyptians in association with the lotus flower, both being sun gods or gods of fire. The lotus, in India, is the symbol of prolific earth, and, what is more, of Mount Meru, symbol itself of the planes of Atma-Buddhi, on the top of which mountain lies the city wherein the gods dwell.

In Egypt, the lotus flowers and water are regularly found in connection with the solar gods. The god Khoom, the Moist Power or Water which, as Thales of Miletus taught, is the principle of all things, sits on a throne enshrined in a lotus. The god Bes, the god of war and vengeance, stands on a lotus. Thot, the god of mystery and wisdom, wearing the solar disk as head gear, sits with a bull's head and a human body, on a full blown lotus.

The use of the lotus as a symbol of creation or the beginning of life extends back beyond the measurement of time.

*Second part of an address given at the Arcane School conference in Geneva, 1969.

A growth of the watery element, its roots in the earth, nourished by the rays of the sun, the lotus was the symbol *par excellence* of the power of nature through the agency of fire and water. As the world was conceived to have come into being by the interaction of these two elements, the lotus became the dual symbol of spirit and matter or "the spirit moving upon the face of the waters".

Among the Buddhists the lotus was also the emblem of Nirvana. Its mysterious growth, rising from stagnant water and ooze into perfect flower gloriously white and unsullied, typified the future possibilities of the soul, just as its expanded flower resting upon the surface of the placid waters typified the ultimate repose of the soul, after all desire has fled.

The reason why eastern deities are often shown seated upon the open petals of the lotus blossom is because the lotus as well as its western equivalent the rose, represent spiritual unfoldment and attainment.

Universal Motif

The lotus was also an universal motif in Egyptian art and architecture. The roofs of many temples were upheld by lotus columns, signifying the eternal wisdom, and the lotus headed sceptre, symbolic of self-unfoldment and divine prerogative, was often carried in religious processions.

And to close these few examples on the lotus, it is very interesting to note that the symbolism of the lotus could be carried into the domain of the significance of the symbolism of the numbers in connection with the lotus petals. For example, when the flower had nine petals it was symbolic of man, when twelve, the universe and the gods. When seven, the planets and the law, when five, of the senses and the mysteries and when three, of the chief deities and the worlds.

Let us now turn to the Tree for a few minutes. The worship of trees as proxies of divinity was prevalent throughout the ancient world. Temples were often built in the heart of sacred groves and nocturnal ceremonies were conducted under the wide spreading branches of great trees, fantastically decorated and festooned in honour of their patron deities.

In many instances the trees themselves were believed to possess the attribute of divine power and intelligence and therefore supplications were often addressed to them. The beauty, dignity, massiveness and strength of oaks, elms and cedars led to their adoption as symbols of power, integrity, permanence, virility and divine protection.

Several ancient peoples, notably the Hindus and the Scandinavians, regarded the macrocosmos or the grand universe as a divine tree growing from a single seed sown in space.

The Greeks, Persians, Chaldeans and Japanese have legends describing the axle tree upon which the earth revolves.

The mediaeval cabalists represented creation as a tree with its roots in the reality of spirit and its branches in the illusion of tangible existence. The Sephirothic tree of the cabalists was therefore inverted, with its roots in heaven and its branches upon earth. Madame Blavatsky notes that the Great Pyramid was considered to be a symbol of this inverted tree, with its roots at the apex of the pyramid and its branches diverging in four streams towards the base.

In his *Dictionary of the Sacred Language of all Scriptures and Myths* Gaskell says, speaking about the tree: "A symbol of man, or the human being on all planes, as a replica in small of the divine being in whose image man is made. As God is a tree of life, so man is the same".

The famous Scandinavian seer Emanuel Swedenborg says in one of his books: "By a tree is signified man and therefore by all things appertaining to a tree, corresponding things in man are signified, as by branches, leaves, flowers, fruits and seeds. By branches are signified the sensual and natural truths in man; by leaves his rational truths; by flowers, primitive spiritual truths in the rational mind; by fruits the goods of love and charity and by seeds the last and first principles of man".

In the Icelandic mythology, which has come to us amongst others through their Edda, we learn of the mysterious ash tree and alder tree upon the seashore. To quote Gaskell once more: "Symbols of the desire nature and the instinct nature, fully developed through the astral evolution." And in the Icelandic Volupsa Saga it says: "The most perfect objects of vegetation are two trees *Askr*, the ash tree and *Embla*, the alder tree, upon the sea-shore. The Gods change these trees into man and woman by giving them the

human soul and body." And Gaskell continues, elaborating this:

"This refers to the perfecting of the desire and instinct natures in the forms on the astro-physical plane (sea-shore) and the conferring by the higher nature, of mind and spirit on the lower personalities. This development requires the union of mind (man) and emotion (woman) in a fitting human body."

The Scandinavian world tree supports on its branches nine spheres or worlds. All of these are enclosed within the mysterious sphere or cosmic egg. Here we have yet another symbol, but alas time is lacking to go into this most mysterious world symbol.

As we probably know, the cabbalistic tree of the Jews also consists of nine branches or worlds, emanating from the first cause or crown, which surrounds its emanations as the shell surrounds the egg.

The single source of life and the endless diversity of its expression has a perfect analogy in the structure of the tree. Hence the reason why the tree became a world wide symbol. The trunk represents the single origin of all diversity. The roots, deeply imbedded in the dark earth, are symbolic of divine nutriment and its multiplicity of branches spreading from the central trunk represent the infinity of universal effects dependent upon a single cause.

According to an early Greek mystery the god Zeus fabricated the third race of men from the ash tree, which we already found in the Scandinavian mythology a while ago. The serpent, so often wound around the trunk of the tree signifies the mind, the power of thought, and is the external tempter or urge which leads all rational creatures to the ultimate discovery of reality and thus overthrows the rule of the gods. Those who are advanced enough to understand Richard Wagner's musical dramas of initiation and cosmic symbolism will immediately see the parallel here when Siegfried, after having been initiated in the grotto of the dragon and has discovered reality, also overthrows the rule of the god Wotan.

Man's veneration for trees as symbols of the abstract qualities of wisdom and integrity led him to designate as trees those individuals who possessed these divine qualities to an apparently superhuman degree. Highly illuminated philosophers and priests were therefore often referred to as *tree-men* or *trees*,

for example the Druids, whose name, according to one interpretation, signifies the men of the oak trees, or the initiates of certain Syrian mysteries, who were called *cedars*. In fact, it is far more credible and probable that the famous cedars of the Lebanon, cut down for the building of King Solomon's Temple, were really illuminated initiated sages.

The mystic knows that the true supports of God's House were not the logs subject to decay, but the immortal and imperishable intellects of the tree hierophants.

Trees are repeatedly mentioned in the old and new testaments as well as in the scriptures of various nations. The tree of life, the tree of knowledge of good and evil, the grove of olives in the garden of Gethsemane and finally the miraculous tree of Revelation which bore twelve manners of fruit and whose leaves were for the healing of the nations, all bear witness to the mysterious symbolic *rôle* trees played.

Great Arcanum Concealed

Under the appellations of the tree of life and the tree of the knowledge of good and evil is concealed the great arcanum of antiquity, the mystery of equilibrium. The tree of life represents the spiritual point of balance, the secret of immortality. The tree of knowledge of good and evil, as its name implies, represents polarity, or unbalance, the secret of mortality.

The cabbalists reveal this by assigning the central column of their Sephiroth diagram to the tree of life and the two side branches to the tree of the knowledge of good and evil.

Though humanity is still wandering in a world of good and evil, it will ultimately attain completion and eat of the fruit of the tree of life growing in the midst of the illusionary garden of wordly things. Thus the tree of life is the appointed symbol of the Mysteries and by partaking of its fruit, man attains immortality.

The oak, the pine, the ash, the cypress and the palm are the five trees of greatest symbolic importance. The Father-God of the Mysteries was often worshipped under the form of an oak. The Saviour-God, frequently the world-martyr, in the form of a pine. The world axis and the divine nature in humanity

in the form of an ash. The goddesses or maternal principle in the form of a cypress and the positive pole of generation in the form of the inflorescence of the male date palm.

Referring to the pine tree and what I just said about it, it is of interest to know that in the Phrygian Mysteries, Atys, the ever present sun-saviour, dies under the branches of the pine tree (a further allusion to the solar globe at the winter solstice) and for this reason the pine was sacred to his cult. This tree was also sacred in the mysteries of Dionysos and Apollo.

Among the ancient Egyptians and Jews, the acacia or tamarisk was held in highest religious esteem and to-day among Free Masons branches of acacia, cedar or evergreen are still regarded as most significant emblems. The children of Israel constructed the Tabernacle and the Ark of the Covenant with species of acacia. Albert Pike, the famous American philosopher-freemason, says, in describing this sacred tree:

"The genuine acacia is also the tamarisk, the thorny tree which grew around the body of Osiris. Of it the crown of thorns was composed which was set on the forehead of Jesus of Nazareth. It is a fit type of immortality on account of its tenacity of life. . . The acacia was considered by the ancient Arabs as incorruptible and they even considered the acacia as a manifestation of the goddess 'Huzza' which means 'the strong one'. Her sanctuary was not far from Mecca and was formed of three trees of the kind of the *Acacia Arabica*, in one of which, it is said, the Goddess manifested herself."

The symbolism of the acacia is susceptible of four distinct interpretations; like all true symbols it has many meanings. It is the emblem of the vernal equinox, the annual resurrection of the solar deity. Under the form of the sensitive plant which shrinks from human touch the acacia signifies goodness and innocence, as the Greek meaning of the word *akakia* implies. It fittingly typifies human immortality and regeneration and under the form of the evergreen represents that immortal part of man which survives the destruction of his visible nature. It is the ancient and revered emblem of the mysteries and candidates entering the tortuous passageway in which the ceremonials were given, carried in their hands branches of these sacred plants.

As the legend of Hiram Abiff is based upon the ancient Egyptian Mystery ritual of the murder and resurrection of Osiris, it is natural that the sprig of acacia should be preserved as symbolic of the resurrection of Hiram. The chest containing the body of Osiris was washed ashore near Byblos and lodged in the roots of an acacia or tamarisk, which growing into a mighty tree, enclosed within its trunks the body of the murdered god. This is undoubtedly the origin of the story that a sprig of acacia marks the grave of Hiram. The mystery of the evergreen marking the grave of the dead sun god is also perpetuated in our Christmas tree.

The Bhagavad-Gita speaks of the Ashwattha, the eternal sacred tree which grows with the roots above and the branches below. The Ashwattha tree is "the primeval Spirit from which flows the never ending stream of conditioned existence".

In Teutonic myths the Polar star around which the heavens are supposed to revolve was called the world spike, while the earth was said to be sustained by the world tree.

Amongst the sacred trees, the oak played a very important part. In Europe the oak was venerated because of its strength and vitality. It was associated with the gods of fertility and lightning including Thor and Jupiter.

The Greeks had a tree of heaven. This was the oak which gave shelter to the twin brothers of Light and Darkness, the Dioscuri, Castor and Pollux.

The oak was also the sacred tree of the Druids. In consecrating their holy oak trees they made them cruciform. No rites were performed without oak leaves. The cutting of the mistletoe (the druidical name meaning All Heal) from an oak of thirty years growth was a matter of great ceremony. The Keltic Magi or Druids, the priests of the religion of the Oak, regarded the tree as symbolical, or even representative, of the Almighty Father.

Mistletoe Worship

The Druids were said by Pliny to worship the mistletoe because they believed it to have fallen from heaven and to be a token that the tree upon which it grew had been chosen by the god himself.

From time immemorial it was the custom in China to plant trees on graves in order to impart strength to the soul of the deceased

and thereby preserve his body from corruption. The cypress and pine, because they were evergreen, were thought to be fuller of vitality and were therefore preferred for this purpose above all other trees.

In the beginning I said that the interpretation of the truth behind a symbol is different for every one of us, depending on the place where we are on the ladder of evolution. This is magnificently brought to light in the following wonderful quotation :

"The philosophers hold that the relation of the Creator to his creation has been the same in all ages; that all creeds evolved by man are but man's concept of this relation and in no wise alter it; that the truth regarding the Fatherhood of God, Sonship of his messengers, the great teachers of humanity and brotherhood of all his creatures, is superior to creeds and religions and will unify them when once apprehended".

Ancient languages quite often described through their symbolic signs what lay behind a word. To mention in this respect only one language, viz. Chinese, it is simply awe-inspiring when one considers the symbology of their ancient characters. "Man, human being" for instance is composed of two descending lines coming from a central point from which the two lines descend, slightly curving at the end. The meaning is that "on high", the central point, we are a unit, but in

coming down, we identify ourselves with what the Chinese call the *Yang* and *Yin*, the well known old duality, good and bad, night and day, activity and passivity. Sunset is a horizontal line with a circle below it and a dot in the circle (an ancient symbol for the sun in all religions). By extension this character then means "under", "below". Sunrise is the same, but here the circle with the dot (the sun) is above the horizontal line. Much to my regret I cannot go any further into this most fascinating theme here, for one could easily fill hours in talking about the symbology of the characters of various languages, and not only Chinese.

I shall stop here, but it must be borne in mind that we have only just touched on this immense subject. We have not dealt with lions and serpents, crocodiles, serpents and the egg, birds and Hamsa, the sun-bird or bird of wisdom, the sun as life-giver and the various sun-gods, the mysterious wheel of Ezekiel and the four wheels, the symbol of the sacred heart, the holy grail, the mystery of the moon, the great pyramid, etc. etc.

This then, I earnestly hope, will be for a next occasion.

Concluded

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New Values

by J. de la Roche

There is a deep, a moving symbolism between the discovery of outer space by the cosmonauts and the discovery by our own soul by so many of us today. Both require new dimensions, new visions, impose new values.

"**N**EW truths... are hovering on the horizon of the human mind. The ground is being prepared for the sowing of this new seed and the stage set for the emergence of new actors in the great drama of the unfolding revelation of *Deity*.... Certain great concepts are firmly grasped by man... Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories and later prove demonstrated facts. . ." (*A Treatise on the Seven Rays*, Vol. V., pp. 77-78). It was in those terms that the Tibetan Master, more than twenty years ago, was describing the post-war period and our present time.

As explained by the Tibetan, mankind has been brought to that point of tension which comes before a great moving forward. An immense process of reorientation is going on in the world. Whether we call it the Will of God, the operation of the Universal Mind or the Force of Destiny, we feel that we are in the presence of a manifestation whose causes can only be detected if we accept the existence of a Plan, in the implementation of which man makes the major contribution, but which he only starts vaguely to understand, as he feels the effects of a tremendous, yet very subtle, spiritual energy.

Many a rationalist scientist used to deny the existence of any Plan and of any subtle body or principle in man. Time has changed. The terrific impact of the last two wars has so traumatised the mind of man and the very aura of the planet that those rationalists, as the French biologist, Jean Rostand, ask for "a supplement to the human soul," using the very terms which were used years ago by the spiritually inclined philosopher Henri Bergson; they agree that a sort of soul is necessary for mankind to face the countless, immediate and vital problems confronting us.

Address given at the Arcane School Conference, London, June 1969.

The new world which is coming will be based on the right balance between freedom and interdependence; such a world lies already in the mind of the esoteric groups in the world; their vision, slowly but irrevocably, is taking shape in the mind of the thinking people of the race, and more especially in the United Nations organisation and its many specialised Agencies. It is owing to this vision and its increasing power embodied in the General Assembly where all the nations are represented, that mankind owes, so far, the absence of world conflicts which, quite likely, would have made the planet unsafe to human life.

It is not without anguish and pain, however, that this new world is coming into being. The irresistible energy which is shaping it, is affecting all men and women on the planet. When it finds a positive response, the individual concerned receives a definite impact of positive and spiritual energy. When it finds malice, greed, selfishness, those very aspects are developed and exacerbated.

"There is a line of descending energy," explains the Tibetan, "which has its origin outside our planetary life altogether. . . the inflow of this energy, its inevitable effect under cyclic law and its consequences have produced and are producing all the changes of which mankind is so terribly aware at this time. These energies produce reactions and responses dependent upon the state of the conditioning consciousness." (*A Treatise on the Seven Rays*, Vol. V., pp. 13-14).

According to a keen observer of history the phenomenon special to our time is an "acceleration" which has no precedent. . . in human history. The conquest of fundamental energies of matter and cosmic space, the progress in health and average longevity, the contrasts in standards of living, the tremendous multiplication of the number of people devoted to scientific research in the world, the dying out and the contestation of almost all values, all this involves beneficial as well as evil mutations which it is difficult

to evaluate and of which the paying off is certainly quite near.

Two factors should be kept in mind: the first one is that mutations and deep changes are universal, carried all over the planet, not only by subtle channels but also by radio, television, newspapers and the circulation of people themselves; the second is that it is far easier to determine the effects of the present acceleration of human evolution than to find out its fundamental causes. Quite often, factors given as causes are only effects. As an example peace and prosperity will not be the causes of world unity; on the contrary, it is world unity which will bring peace and prosperity for all men.

Under the deep anguish and misery of the last war, mankind has turned towards the Hierarchy of Masters, this body of men made perfect which many Christian people call the Communion of the Saints. And the invocative appeal of mankind has been heard, and we see now how the implementation of the Plan is taking an accelerated course. It is as if all souls in incarnation wanted to express themselves, according to their degree of evolution; the result is the accumulation of problems which have to be solved before the Aquarian age is entered.

One is particularly struck by some aspects of this tormented period: for instance, the increasing advance of science into the subtle and invisible planes, and the intense crisis through which the Churches are going.

Let us take the first one. Sixty years ago, William James, the father of modern psychology, wrote that we know only an inferior form of existence. "We find ourselves with the Universe in the same position as are our dogs and cats with the human life," he said. "They live in our living rooms and offices; they take part in scenes of which they have not the least understanding; they are simply *at a tangent* with our real life. In the same way, we are really at a tangent with the vaster life of things."

Science Demonstrating the "Glory of God"

Strangely enough, it is not religion which has helped improve the situation described by William James; it is not even mysticism nor occultism, but science which has been probing steadily into the secrets of nature and which, in dry equations, in arid formulæ, is

demonstrating the "Glory of God". By a strange paradox, it is science, starting from the most concrete plane, which is revealing the subtle and invisible energies which are shaping everything in the Universe; science which is recovering, slowly, painfully, but definitely, man's spiritual heritage. It is a common thought amongst some scientific circles that man will attain his full stature, will develop his full possibilities only when he is confronted with the countless and extremely abstruse problems of survival and ultimate speed in space; then he will be able to use at an increasing rate the resources of his concrete mind, of which he uses only 10% just now, and to start using the resources of his abstract mind and his intuition, because he will absolutely need them.

A number of scientists already penetrate into those higher reaches of the mind and collect there some pure divine ideas, succeeding later in translating them into the symbols of our everyday languages. They act as bridges between the higher mental levels and mankind; they are pioneers, into a world which an increasing number of Arcane School students are also penetrating. Esotericists and scientists know for a fact that the Universe is built of atoms, even if they do not see those atoms with their physical eyes, but see them through the calculated effects of those particles, or through etheric sight of the inner eye of intuition. This slow but systematic penetration into the intangible, the invisible world, is changing irrevocably the very concepts that man may have about life; it imposes new ideas, new visions, new hopes and new values, which are those taught by the Mysteries of all times and all races for untold thousands of years.

A well-known mathematician explained not long ago how, when a problem was eluding his efforts, he would lie down, become as still as possible, and raise his mind above all concrete considerations, waiting with confidence for the answer from his mental self. Most of the time he would receive an adequate solution.

We know that every generation of scientists multiplies the age of the Universe by ten. It is believed now that the Universe dates back to about 25 thousand million years. Generally, modern science is coming closer to the practically unlimited dimensions given to

space and time by the Hindu and Buddhist philosophies. This fact explains the attraction those teachings have upon the occidental mind. It explains also how the Occident feels that the theory of a soul lacking those unlimited dimensions does not fit any more with the necessity of the present time.

In the Gospel according to Thomas, an apocryphal text dating back to the Second Century after Christ and found in the Egyptian desert in 1945, one can read those words: "The pharisees and the scribes have taken away the keys to science and they have concealed them. They have not entered into it and neither have they permitted to enter into it those who wanted to do so." Those words open vast fields of meditation and reflection.

Then, one starts thinking about the extreme crisis which is affecting not only the Christian Churches but all the Churches around the world. It is as if they have to pass through a sort of burning ground, a sort of fire of purification before they can again play for mankind the rôle which has been devised for them. Pope Paul VI said recently that the Catholic Church is crucified through the attitude of those bishops who refuse to bow before his authority and those priests who, by thousands, leave the Church, or ask for the abolition of celibacy.

Deep Spiritual Agony

All forms of religion are now undergoing a deep spiritual agony and revision. It is as if the very notion and concept of God should now come from the discoveries either of the infinitely small aspects of life or the immensely vast visions of the universe, both revealed by science whose teaching starts coinciding admirably with the most ancient teachings of the Mysteries. The new values the Church are desperately looking for or trying to express in a better way have always existed; it was upon them that the very religions have been based, and it is by returning to their clear expression that the Churches will find the rocks upon which they can build anew the temples necessary to mankind.

Those truths are essentially the continuity of Life, the existence of an immortal, reincarnating soul in each man, and the funda-

mental brotherhood of man. New values for our world, but values as ancient as the race itself.

The two forms of religious faith subjected to the hardest tests are the Christian Churches and the Buddhist faith; even if one can hardly speak of faith about Buddhism. As expressed by the Trappist monk, Thomas Merton, a theologian and well known author: "Buddhism is not a religion in the occidental meaning of the word, but rather a psychological approach to the Realities". Thomas Merton died recently in Ceylon where he was studying the possibility for Catholics to adopt the mental system of meditation used by the Buddhists.

Discussing with some young priests lately in Brittany, one receives finally the following answers. The Church, for the last two thousand years has established over all Catholic countries, a structure which does not correspond any more to facts and realities. On the one hand, 80% of the population of France does not really care about it; on the other hand, the Church is burdened with the management of real estate much too big for its real needs. Except for 20% of the population, the faithful part which is actively Christian, the others come to the Church only at the occasion of their birth, their first communion, their marriage and their death; those are social and family events, not religious celebrations. Accordingly, the whole structure of the Church will have to be reformed; a quarter, a third maybe half of the parishes will have to be abandoned; priests will be grouped in new and centralised parishes, they will have to receive the help of laymen in almost all their functions including the administering of sacraments. Only those people who are members of the active Church and support it through their activities, their devotion, their example, their financial contribution will receive sacraments. To those who may request an occasional ceremony, it will be answered in the negative; they will have to prove that they belong to the Christian community in order to be treated as such. Thus, Christianity will know what the Jews call the "diaspora"; it will be formed of islands of minorities scattered among indifferent or hostile, people.

New and Higher Values

In such a way, new and higher values, will be recognised and adopted by real Christians. Yes, the Church is going to suffer agony because a number of priests will refuse the sacrifice it implies; yes, the priests are going to suffer bitterly, but anything is better than the present situation. New truths, new, deeper, purer, greater, vast speculations, the very terms used by the Tibetan Master are now filling the pages of scientific, religious and social reviews and magazines.

The real structure of man has not been taught so far, and what the Churches have taught does not correspond any more to the discoveries of science, nor to the coming needs of man. The men who have started the exploration of space, who will undertake very soon that of the planets, and before long that of interstellar space, need an immortal soul which will permit them to conquer time and space, a soul whose dimensions correspond to the future of the race. There is a deep, a moving symbolism between the discovery of outer space by the cosmonauts and the discovery of our own soul by so many of us today. Both require new dimensions, new visions, impose new values.

It is under the influence of all those powerful energies that the young generation is revolting. When everything on Earth adopts an accelerated pace, it would be astonishing, and a motive of despair, if the youths were not feeling the need, the impatient need, to see those new values adopted and implemented. Their revolt is rather a guarantee that the task undertaken by the esotericists, the scientists, and the philosophers will be pursued. Provided, one may add, that it remains a revolt, and does not become a revolution. Heir to the present civilisation, to its marvels and its injustices, the youth of today is already given the opportunities to shape its own future through the deep reforms brought to the educational system. Revolution must be reserved for situations of extreme despair; playing at it only makes reforms more difficult.

In France the majority of students are satisfied with those reforms. Remains a minority composed of idealistic young people who want a different society right now, and a hard core of others who want a revolution. The situation is far from being stabilised,

because the mass of the students feel they are bound to support almost any claim put forward by the minority. The thread of anarchy, however, calls inevitably for the restoration of order, basis of any human society, and there lies a danger.

This civilisation of ours, which is under such heavy attacks, has led and still leads man to the secrets of nature; it causes the Church to reform and rejoin the teachings of Ancient Wisdom. It is this very civilisation which permits the youth of today to express themselves in a completely free way, a test of liberty and freedom which has yet to be matched in a number of other nations living under a different philosophy of life. There is another aspect to that question: the new values heralding the new age require that the basic, the most material needs of man be satisfied before people can start thinking of world unification or of spiritual values. ". . . Bread and water," says the Tibetan, "are basic essentials for life in the physical sense and are equally basic in their implications spiritually." (*A Treatise on the Seven Rays*, Vol. V, p. 584) The masses in Africa, in Asia, in South America expect and absolutely need, not lessons in Utopia and revolution, but the receiving from the industrial countries of those two basic essentials of life, bread and water, that is to say economic and technological assistance which is a form of scientific and cultural help. A reasonable general standard of life must be established over the whole world before new and higher values, spiritual recognitions and aspirations can be expected to emerge. It is Pope Pius XII, I think, who referred to the minimum standard of economic life "below which the practice of virtue is impossible." The occidental or European nations, including the Russians, have reached a point of technological development where sharing has become an absolute and spiritual necessity if they want to proceed farther. Their need meets with the needs of the developing nations.

The case of India is interesting because it has become a sort of habit to quote India as definitely unable to solve her own problems. India, for the last twenty years, has accepted all the assistance offered to her, from the U.K. from the U.S.A. from the U.S.S.R. from the Technical Assistance Board of the United Nations. She has humbly recognised the need

for such assistance, requested advice and set to work, against tremendous and tragic odds. For the first time in her modern history, she hopes now to be able herself to feed her own population. Agricultural methods have been transformed by irrigation and mechanisation; new species of rice, wheat and corn have been specially developed, giving two or three plentiful annual crops instead of a meagre and improbable one; the spectre of hunger is steadily receding. A most important thing is that those results are obtaining without India repudiating her most ancient traditions and philosophy. India is on her way to train her own scientific and technological researchers and at the same time to remain the "ancient land of Wisdom," a result which may offer her the possibility to make a synthesis of spiritual evolution and practical application to the needs of man. Such a synthesis should also be pursued by the scientists and the philosophers of the West if that small spark of spiritual recognition can be furnished to them by the esotericists.

Just now, it seems that generally speaking mankind is in the trough of the wave. We see partial situations, partial problems, partial results and solutions. To be able to have a general view of the picture offered by the nations of the world, we have to think in terms of the soul. Just ahead of us lie the tremendous changes which are going to be brought by automation in industry and elsewhere, by the exploration of space, by the transformation of industrial and agricultural methods, by the new surgery and the medical arts, by the rapid unification of the world where ideas, aspirations, demands, discoveries, are almost immediately communicated all around the planet, by the inevitable and deep transformation brought by extended leisure and wide-spread culture, all factors which will modify our present concepts, including those concerning the very structure of society and family and nation. These changes, radical as they are going to be, will prove to be relatively minor compared to those brought by the recognition of an immortal soul in man, together with the recognition of the inner planes contacted by an increasing number of people. Their life itself will take a completely new meaning.

Acceleration not Expected

The extraordinary acceleration which spiritual and material progress has undertaken on the planet was not expected, as the Tibetan tells us. It is, at the same time, a motive for deep satisfaction and also for serious concern; man has to be prepared for these new concepts, these new values; even a new terminology has to be developed, in the same way as new mathematics had to be invented to cope with the new aspects and factors revealed by the General Theory of Relativity expressed by Albert Einstein.

The situation we are facing now was described 25 years ago by an American philosopher, Albert Field Gilmore.

"This expansion of the astronomer's thought is but an example of what is taking place with the inhabitants of this small but very significant place we call the Earth. The whole situation is mental . . . it must be appreciated and approached from this stand-point to be at all intelligible . . . That is to say, expansion of the universe really lies in the expression of the mental attitude of human consciousness reaching even further and further into the infinite realms of consciousness which includes all that is real and permanent . . . It is this mental attitude that has led to innumerable discoveries and inventions which have increasingly lifted the burden from many shoulders, making possible great opportunities for human betterment."

The new age is the Aquarian age. The symbolism of Aquarius is very fitting. The enlightened man pours the Water of Life upon the world. When the higher principle in man, which is the Divine Soul, is recognised by a substantial number of people, then nothing could prevent the precipitation on Earth of the new values. This age is as distant from us or as close to us as we wish it to be. Man has started to take his own destiny into his own hands. In the exacting rigour and desire for purity we found amongst the best of the young generations, we have a good illustration of what man will impose on himself as new values in the new age.

Then, the "prisoners of the planet," to quote once more the Tibetan Master, "shall work at their liberation from the limitations in the three worlds of matter; they will make a living reality of the final words of the Great Invocation :

"Let Light, and Love and Power restore the Plan on Earth."

A New Man for a New Age*

by Robert L. Constanas

The united aspiration of mankind can serve to bring about right human relations.

WITHOUT a sense of world community mankind will perish. We could destroy ourselves not only by allowing international tensions to lead to nuclear warfare, but by also refusing to allow humanity to grow out of the cocoons of national boundaries. We are at the point now where if we all stay snugly wrapped up in such cocoons, we shall start to rot instead of breaking through and enjoying the freedom of living as planetary man. Further growth of humanity requires emerging into a planetary perspective, a sense of world-wide community, a feeling of geographical and cultural inclusiveness. This outlook may be quite visionary, but it is becoming essential for sheer survival in today's world.

Untransformed, alienated, divided, separa-tistic, fearful man cannot meet the needs of such a world community. This potential new age of human unity can only be created by a new kind of man, a man who has broken through the constricting cocoons and who can now live freely. A late twentieth century *renaissance* is needed and an ideal of completeness and well-roundedness which was present in the *renaissance* that led to our modern era. However, the need of today requires a universality in a deeper and vaster sense. Only the whole man, the unalienated man, can effect a harmonious and dynamic relationship between man and machine, spirit

and science. This requires a person who can bridge the cleavages within his own being, and at the same time erect bridges between himself and others. Personal wholeness is needed in those who would seek to bridge intercultural cleavages.

A number of contemporary thinkers have had visions of such a unified and transformed person. Joseph Royce speaks about the unencapsulated man, a person capable of individuating his awareness and focus out of the mass consciousness. Royce also briefly mentions the possibility of the liberated individual's becoming aware of a level of universal consciousness. A man of world culture has been portrayed by Lewis Mumford. This man can transcend his own cultural limitations; he is a man of wholeness, able to assume or synthesise the rôle of the hero, saint, lover, adventurer or scientist. Rather than being fixated in any one of these cultural ideals for his entire life cycle, he is free to choose and blend them as he wills. Mumford also stresses that balance and continued growth are more important than specialised perfection. Abraham Maslow in his study of creative self-actualising people, found them to have experience of inspiration in which they felt whole, good, beautiful, graceful, truthful, just, honest, perfect, and alive. They felt that in those moments they had become what they "really" were. The sages of India always have viewed the liberated man as having the qualities Maslow mentions. One of the most noted of India's modern philosophers, Sri Auro-

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bindo envisioned the supramentalised man. This is a person transfigured by vaster dimensions of mind and being than our western psychology is acquainted with at this time. Aurobindo also stressed the ideal of human unity and the necessity for social transfiguration as well as personal.

All these visions of a new age man stress a transformation of the entire psyche. The mind must raise itself from the concrete to the creative, from intellect to intuition. The mind must become capable of synthesising and correlating different areas of thought and endeavour. Mind must transcend cultural limitations and absorb into it symbols of wholeness and unity. The feeling part of his being must extend empathy from personal contacts to a planetary-wide inclusiveness. The centre of identity, "I-ness," of will, must change from wilfulness to goodwill. Self-will must become a will-to-good with a reaching out for universality, an ever-widening, deepening and transcendent identification.

Unification of Being

This unification of being, a process of psychosynthesis, can be achieved in some degree by many, but to a major degree by only a few at this time. A balanced approach to accomplishing this requires an evolving combination of study, reflective thinking, and service. Studying about this process is necessary to gain an understanding of the goal and to outline the steps and phases of development in achieving that goal. The goal can be viewed as a suprarational wholeness, clarity, intuitiveness, integration and universality; it is not an irrational, disorganised and confused ecstasy, whether produced by meditation alone or artificially by psychedelic drugs. Total integration precludes the use of psychedelic drugs, which actually impair clarity in many respects. Society needs to become aware of vaster dimensions of mind, and it is possible that research with psychedelic drugs may contribute to that realisation. However, the use of such drugs seems to hinder a truly stable, clear and creative integration in the long run.

Reflective thinking, contemplation and meditation are also a vital part of self-discovery and healing of the self. As soon as one decides that systematic reflection is desirable and wills to impose a thoughtful rhythm

on the mind and emotions, one discovers internal chaos and cleavages, neurotic traits, anxieties and envies, all based on imagined or real threats to the "I" currently identified with. Nevertheless, if one perseveres and brings some order out of this chaos and resolves the major conflicts, the way is cleared for the next stages. Our western forms of psychotherapy seem to apply to this preparatory phase of growth. Although the major, energy-blocking conflict must be removed before states of being can become realised, the process of systematic and rhythmic inner recollectedness and subjective conditioning by positive imagery and aspiration can even in the early stages lead to a gradually increasing calmness of the emotions and clarity of mind. This leads to an ability to hold the mind steady in a state of non-discursive thinking, a condition of poised, relaxed, positive tension and receptivity. When this is achieved to some degree, then that which has been called soul, higher self, psychic being or divine spark, can begin to make a greater impact on the person. This factor has been described by a contemporary Tibetan sage as "a beauty and a power, an active liberating force, a vision and a love..." and it is when this Ego beyond the "I" becomes fused with the "I" that the vaster dimensions of being, the supermental in Aurobindo's terms, gradually begin the process of fiery divinisation leading through a "void" into states of being and identification that are beyond our usual imagination. It was Aurobindo's goal, as is the goal of all true sages, to actualise these states of supermind in everyday life, to transfigure it and the society around him.

Such a transformation of society requires involvement in it. The Tibetan sage previously referred to would brook no escapist or dreamy attitude in his disciples. He called for "peace in turmoil; for power in fatigue; for persistence in spite of bad health; for understanding in spite of the clamour of western life. . . there is no retiring from the world. There is no condition of physical peace and of quiet wherein the soul may be invoked and in which work-potent or results may be achieved in the calm of silence and the rest of what the Hindu calls samadhi, complete detachment from the calls of the body and the emotions. The work has to go forward in clamour. The point of peace must be found

in the midst of riot. Wisdom must be attained in the very midst of intellectual turmoil and the work of co-operation with the Hierarchy on the inner side of life must proceed amidst the devastating racket of modern life in the great cities." It is such a spirit of activity and service, not psychedelic drugs, which evokes the powers of soul, which makes meditation an essential requirement, and which brings about an intensification of the spiritual life.

Group Effort Needed

In order to bring about a new age in which social institutions as well as scattered pioneering individuals become transformed, group effort is needed. This group activity can only be accomplished in complete freedom, and only a deep unity of purpose can serve to weld such a group of free individuals together. This unity of purpose will be based on a common vision, intellectually imagined or intuitively perceived, of a new age in which there is unity in the midst of cultural diversity, in which right human relations are fundamental to all social interactions, and in which vaster dimensions of being are explored.

One of the most important social tasks of the early pioneers will be to remodel the educational system of the world so that schools begin to educate for being fully human, not just to learn a trade or train the memory. Lewis Mumford viewed real educa-

tion as a "lifelong transformation of the personality in which every aspect of life plays a part." To accomplish this aim educators must realise that they teach more by what they are than by what they say. In addition, they could learn to reach children more effectively by addressing themselves to the high potential being in them. Cross-disciplinary correlations must be emphasised and mere regurgitation of data be discouraged. Psychological development could begin to be taught even in nursery schools. The inner life of students can also be fed by providing them with symbols and images of wholeness and unity. The way in which a person is taught often makes more of an impact than the content of what is taught.

In summary, there are few who can measure up to such a vision and ideal, yet if such an ideal can begin to pervade our world, the united aspiration of mankind can serve to bring about right human relations and make the world secure for continuing growth. Only a world community can provide for this growth. A unification of the cleavages in psychological inner space is a prerequisite or a concurrent requirement to the development of world unity. Wholeness of being is achieved by integrating one's "I" into that subjective factor which is a "beauty and a power, an active liberating force, a wisdom and a love . . ." Such a creative task commands respect, and for those who are ready, demands co-operation.

Study Group

*Study groups are invited to write in for a special offer of the **Beacon** magazine. Please indicate the size of the group and the number of copies required.*

Union Through Synthesis

by Alfred Pratt

There are many, many ways to God, one for each of us.

THE preface to *Agni Yoga* concludes: "First shall we apply the counsels of life. Then shall we pronounce the name of the Yoga of the time approaching. We shall hear the tread of the element of Fire, but we shall already be prepared to master the undulations of the flame."

"Therefore, hail we the most ancient, the Raja Yoga. And affirm we the future, the Agni Yoga."

The Tibetan Master, Djwhal Khul, has said on page 429 of *A Treatise on White Magic*.

"The keynote of the new yoga will be synthesis. . . In the book *Agni Yoga* some of the teaching to be given has filtered through, but only from the angle of the will aspect. . . . It sounds like a redundancy to speak of union through synthesis, but it is not so. It is union through identification with the whole, not union through realisation or through vision. . . . The key or the secret of identification is still withheld."

Considering both statements, it is forty years since the first, thirty-five since the second, we conclude that Agni Yoga and the yoga of synthesis are two names for the same fire, and that only if we point toward and perform with this ultimate identification ever in our minds and hearts will we be "prepared to master the undulations of the flame."

We had better, then, dare to crack the code. The secret was withheld, but is it still? The bank of our group intuition may well be high enough now to provide a platform for us to reach a reverent finger up and puncture the cloud of this knowable thing. The key may drop in our hand.

What do we know about synthesis, union with the divine plan and will? If we are going to invoke daily the translation of the Will of God to the little wills of men (of us, that is), we must welcome and obey the shaft of that light as it plays upon our choices on the long trek to full absorption.

Synthesis. Union. Focus. This is particularly the quality of the new age. It can be known, and we can begin to practise it now. The seventh ray energies for the job are much with us, for us and readable. A path of obedience stretches up out of the place where we are into light, where the parade of light-bearing choices will have become so conjoined that all is light.

It is easy to say; hard to do. But we walk and we climb. All men want to climb. Trees in the back yard in their youth, the rugged slopes of business or profession in the earning years, and then, but really always, the look upwards, the vision of the snowy mountain top. The wonder, can it be so, can I attain? And the answer appears to be: "Yes, always," or God wouldn't have put us here.

There being no printed formula, no set of instructions or route map, men have to find their own way, make their own choices, for this is the blessed name of the game. The greatest word in the language is, *free*, and the greatest phrase, *freedom to choose*. We can skip the whole thing if we want to and hide in some corner of stimulant, alibi or neglect. Or we can say, "I will," irrevocably, and be on our way through the tumbleweeds and up the hill.

The Diamond on the Path

Of the many ways, all are good. One thinks again of the holy mountain, Fujiyama, with its thirty-two, is it, paths to the glistening top, each rough and narrowing as it approaches the goal. But there are a million more than thirty-two ways to God, one for each of us. However we go, it is our way and the eyes are up.

Some aspirants are helped by envisioning a symbol, using its pictured energies as a blueprint to build the human into a spiritual temple. For the purposes of performing under the principles of the yoga of synthesis, is there a symbol to guide us, a moving light of

direction as we step out daily on to that unknown road to be? We think so. It may be that only some will find a lifetime associate in a symbol, but this one has been helpful to us. Here it is.

The diamond, geometric this time, is one symbol of synthesis. It is the divine figure composed of two equilateral triangles which man is asked to join together by caring enough to attend to the joining, and by sacrifice.

The upper one, reading from points north to east to west, is brilliant with these values: divine will, divine love and divine truth (light, intelligence). The restless triangle below, where we are, needing serenity, courage and patience, represents the same qualities in their unfinished human state: the little love beneath the big one on the east side, and reaching; the small truth on the west side, ever seeking the more shining fact, the new truth. Below, at the south, at a moving point in an every now, the will of the seeking man. Seeking to choose the best, where he is with what he has got, wanting to know the will of God for him and finding it through a synthesis of love and truth. He screens and checks his proposed action through the two divine qualities. How does truth affect the choice? What is loving, selfless, harmless? All the way committed, he obeys the net decision which is indicated by their fusion.

The world knows that the dedicated man's only desire is to move these triangles together, to see the watered seeds of the major aspects, love and truth, blossom into the real things. He winnows, corrects and polishes, in reverent meditation and in all day action. Over the long years of the "big try" the triangles draw nearer to each other, and, in patient time and through dark periods of suffering, they move into a locked position with divine blessing.

Thus is formed the diamond, symbol of synthesis, a thing to look at and go by in the new age. In its use one visualises the Will of God, the Word, the Energy, the Purpose, at the very top pouring through the domains of His fellows, two streams picking up the main ingredients of divinity for their synthesised delivery at the point of choice on the path. There a man's future is at stake; he is free, joyful and The Chooser.

A visualisation of the union of spirit and matter, God within and man trying, the diamond shines with order, materialising power and synthesis, energies of the incoming seventh ray. Incoming? Or already here, wanting co-operation? This golden geometric figure pictures the down-stepping of the will of the Father to a particular struggling son who has had enough of the current scene and cares enough to seek a better. It says: "Thy will be done," and: "Let purpose guide the little wills of men." The cross is inherent in the diamond symbol, but masked, sublimated and carried forward into joyous beauty and radiance.

We need not wait for their full joining, those two triangles which naturally belong together, but may, and must, act today as if they were locked in for good. The two opened channels carrying divine love and truth to the synthesised decision must be seen whole now, within, to be strengthened and ready for flow in each moment. Life is a matter of choice, obedience and follow-through. The diamond symbol pictures the ingredients of choice and the place of their fusion.

An everyday scene comes to mind.

A neighbour has a collie-shepherd. Three years old, alert and loving, name of Cokie. A beautiful creature of the kingdom next below, and probably the first into ours when the gates open.

Although she has guarded the area all night long, she is always ready for the day. Some mornings, bending on a leash, we walk the hills and smell the grass; other days, Rim, who lives upstairs, takes her down to the beach and runs her into health, and she returns with sand in her eyes and wet paws. She loves both activities. It is a great life for Cokie . . . and for us.

But she has to take what comes. The blessed gift of free choice is not unwrapped. The days of selection and decision are yet ahead. We tell her to enjoy the aeons for they cannot last, and Mr. Manus will have her in joy and pain and deciding before long.

We humans have come a long way since those days, and there is considerable inventory and know-how within us; and now we can sit on the heap in command. Well, no, not that. There is another Echelon of Intention above us. It is our privilege to obey the Word which comes down, organise our heap

and prepare a temple of welcome. Cokie and you and I still have a lot to do, she to make the human kingdom, we to make the divine. Perhaps she can just laze and love herself into the next kingdom, automatically, but we are going to have to choose the way into ours, ever and again replacing lost footing on the craggy mountainside.

We are blessedly, responsibly free. The diamond on the path can be a companion-guide, to man or new age group, when they choose divine action in Earth days by synthesis, and thus bring what God has for them to manifestation. As we wear our path upward, moment by moment, we come into the brilliance which union through synthesis has ignited.

The Shape of the Great Invocation

The door of the Aquarian age is beginning to open. Our ranks are closing, for the way in is together. In increasing numbers, those who have fused mind and heart in path action are grouping for higher service. The individual, now in closer lock with spiritual will, finds the flame of God within him, and in all others; we become one in interchanged love. The strands of light have become the united ray. It is now not what we know but what man needs which is our concern, for love flows long before knowledge in the stream of rescue.

The Great Invocation . . .

None of us knows how to say what we feel about these sacred words. We can only bring our palms together below closed eyes before the magnitude of this gift. It is at once an invocation to divinity in a time of great need and a vehicle for visualising, vitalising and carrying light and love and power to their places of manifestation. Places among men which God knows, and we do not.

The Tibetan has called the Great Invocation the inaugurating mantram of the incoming seventh ray. Daily throughout the world, several times daily by some, in a hundred languages, men are becoming united by the saying of this mantram, by seeing and by feeling its effective beauty moving across the planet. Thus we group, thus we inaugurate the new age.

We have been told that the seventh ray carries the energies of order, ceremonial

magic and a kind of "materialising power" which will anchor a synthesis of the qualities of divine will upon the physical plane. That this is to bring in the kingdom of God, the spiritual, the fifth kingdom, or much of it, during the next twenty-five hundred years. That a united mankind will actually understand its brotherhood and direction.

We have told ourselves that tomorrow's horizon is full of divinity and, because we have, it will be. We have understood that that part of the great Life which is blue-printed for the new day has found a place in men's minds and hearts, that it will find ground and blossom. The inner concept of the diamond down-travel, from Will capitalised, to will, lower-case, helps this process. It is the working symbol of the converging, two-channel flow which speeds the materialisation of spirit and its impact on the new mankind.

Taking our part in the power stream, visualising, empowering, intoning its beauty, with world need in mind, one finds that the shape of the Great Invocation is a diamond.

It must be a sin to pick apart the petals of a lotus to examine its beauty, but may we transgress, this once, to support the statement?

At the four diamond points, then: the energy of the first stanza, light, is at the west, that of the second love, at the east. At the north is the third stanza of divine will, and at the south, the fourth stanza . . . reaching humanity on the upward path.

One finds the diamond pattern repeated in the middle line of the fourth stanza: "Let the Plan of Love and Light work out."

Pictorially, one is moved to see this stanza itself as a diamond, man lifting his arms wide in invocation and prayer that he may receive and, receiving, work out his part of the Plan.

The power-packed final line recapitulates the whole. The full sweep of divinity moves behind the three divine aspects. Dislodged by Will from their holy places at the outboard corners of the diamond, Light and Love flow together to bathe mankind's need. "Let Light and Love and Power restore the Plan on Earth."

Ralph Waldo Emerson has given us something like this: "The effect of a piece of writing is in direct proportion to the thought

put into it." And D. K. "Thought generates energy commensurate with the potency of the thinking."

We can sit alone and look wide and far across our battered planet and find fear, error, ignorance, pain, hunger and loneliness. But our hearts must be stirred and our hopes kindled that the saviour, in this time before the time of the coming world Saviour, is the Great Invocation. Through this, the inner world group may be more together right now than we know, and the inner thought rapidly becoming more effective. Massed daily dedication poured into a synthesis of God's Energies by law must flow.

The Avatar of Synthesis

Our hopes are kindled and our hearts are stirred the more by these lines from the Tibetan Master Djwhal Khul's message of June, 1948:

"As the momentum of this spiritual activity develops. . . it will be the masses everywhere who will slowly unite to bring about conditions needed for the reappearance of the Prince of Peace, bringing with him the potency and the benediction of the Avatar of Synthesis."

The potency and the benediction. . .

In the broad sweep of tomorrow's divinity the blessing of the Avatar of Synthesis, merging with and impelling to Earth need the energies of the Spirit of Peace and those of the Lord Buddha, of love and of light, will establish the new world religion and lift men's consciousnesses to peace.

We enter the "will" centuries when men by their performance will join their light with Light, their love with Love, and in the resulting flow find and be ready for the undulations of the Flame, the Will of God. Divine ray qualities three, two and one will find unity and seventh ray expression among new men. In diamond-shaped synthesis will the Coming One come.

It may be that becoming a very part of the diamond symbol is not for you. It is no

matter, so long as those who aspire to the divine service they are here for have an effective plan and work at it. Faith, undiluted by doubt, will eventuate in union. "Believe and obey" can be formula enough. In this hour when the Spirit is bringing in all available power to enable it to push right up through the battlefield of Armageddon, we cannot amble off into a corner. In the next one hundred years, the cardinal energies of the extra-planetary Avatar of Synthesis will be blessing the mental plane, those of the great seventh ray invading areas of the physical plane where reception is looking up. We are going to have to decide either; "I will go along with the new age of synthesis" or; "I will skip the whole thing." Today we stand in gratitude at a point of Raja Yoga, looking toward the Yoga of Synthesis, that some day, in good time and free choice, we may become One in Agni Yoga.

It cannot be so much farther than it has been since we were like Cokie. And we can be beautiful all the way, too, if we choose to be.

Union through synthesis comes in two packages, and we are asked to buy both: the vertical, synthesis of divine aspects resulting in growth; the horizontal, synthesis of people, world people, resulting in brotherhood.

We close these paragraphs with a reference to the latter, a passage from *Leaves of Morya's Garden, Vol. II.* 2-3.

"What I will say now is very important. The canon, 'By thy God,' is the higher, and this canon is the basis of the New World. Formerly one said: 'And my spirit rejoiceth in God, my Saviour.' Now you will say: 'And my spirit rejoiceth in God, thy Saviour.'

"Solemnly do I say that therein is salvation. 'Long live thy God.' So you will say to everyone; and, exchanging Gods, you will walk to the One.

"Thus find the God of each and exalt him. Synthesis of spirituality is the rarest gift; it alone kindles the light of the world."

Teilhard de Chardin and Synthesis

by Alice Bostock

*"From the depths of matter to the highest peak of the spirit
there is only one evolution".*

"THE thought of Pierre Teilhard de Chardin is an attempt at personal as well as intellectual synthesis." C. F. Mooney chose these words as opening to his *Teilhard de Chardin and the Mystery of Christ*. Teilhard was both scientist and seer. In his own words, he was aware of "two powerful currents passing through me as scientist and priest." It was his conscious intention to unite Christianity and the world of science both in his way of life and in his testimony of the divine purpose. It was the interplay of his sensitivity to agnostic anxieties with his personal faith which fostered his search for this synthesis.

In order to find the truth about the universe he used observation, dedication, reflection, speculation and intuition. As a palaeontologist he observed and made deductions which were recognised by scientists as those of an expert scientist. His reflections and his mystical experiences reinforced his speculations concerning the unity of all things. The synthesis within his own mind brought awareness of the Law of Synthesis at work in the world. As Sir Julian Huxley noted in his introduction to *The Phenomenon of Man*, ". . . he has effected a three-fold synthesis; of the material and physical world with the world of mind and spirit; of the past with the future; and of variety with unity, the many with the one."

Synthesis of Spirit and Matter

H. P. Blavatsky said that "matter is spirit at its lowest point of manifestation and spirit is matter at its highest." Teilhard said:

"From the depths of Matter to the highest peak of the Spirit there is only one evolution." In his *Etudes* (1959) Teilhard's purpose was to demonstrate that the complementary character of biology and moral culture called for their synthesis in the light of the common future of humanity. He saw the light of intelligence dormant but potential in all creation, reaching its maturity in humanity. Because of the earth's roundness ideas encounter ideas producing "a web of thought" which becomes capable of generating high psychological energy. As humanity becomes ever more interrelated and unified men have the opportunity to transcend their consciousness of being individuals and the evolutionary process should lead to their becoming "ultra-human". "A new quality emerges . . . in direction of more consciousness, more freedom and a greater capacity for love." His religious convictions made him interpret this whole progressive evolution as a movement both "of the Forward and the Upward", the upward being a spiritual ascent towards Christ "in whom it will find its completion and consummation when, in St. Paul's words, God will be 'all in all' ". In his *Hymn of the Universe* Teilhard, in an illuminated passage, spoke of Fire as the source of being: "In the beginning was Power, intelligent, loving, energising. In the beginning was the Word, supremely capable of mastering and moulding whatever might come into being in the world of matter. In the beginning there was not coldness and darkness: there was the Fire. This is the truth." His whole conception of evolution was influenced by this

conviction that the mastering and moulding in the world of matter was the work of the Spirit. It was his recognition of the omnipresence of the divine which revealed to him the unity of spirit and matter. As he worded it in *Le Milieu Divin*, "being had become, in some way, tangible and savourous to me, and as it came to dominate all the forms which it assumed, being itself began to draw me and to intoxicate me."

Synthesis of the Past and the Future

As a palaeontologist Teilhard spent the greater part of his life studying the past, but as he grew older he at times felt frustrated by bending his mind so much on the past. The war, by cutting him off from Europe forced him to give more time to develop his ideas about progressive evolution. The divisions in the world failed to upset his ideas concerning the unification of man. As he said in a letter from Peking in 1941, "The very upheaval that is going on at this moment raises the question of the future of man on earth." The hate and disunity spurred him to display to humanity its true target "There is nothing being published to give a constructive, dynamically Christian interpretation of what's happening", he demurred. Earlier he had discovered that: "The past has revealed to me how the future is built" (*Letter 1935*), so he set on paper his speculations concerning the future of mankind. While believing "that everything is the sum of the past" Teilhard looked to the New Jerusalem of the future as "descending from Heaven and rising from the Earth." He saw "consciousness becoming ever more centred" and "the establishment of a sort of focal point at the heart of the reflective apparatus as a whole." That this "compressive" unification will happen he considered undeniable while his belief that the focal point must be Christ he put forward as a "fundamental aspiration" and an inspiration which he intuitively knew to be true. From the past to the future he discerned the growth of consciousness: "the men of the future will in some sort form a single consciousness." This faith in the future he saw as essential to lift from mankind their fears and their agnosticism. "The whole future of the Earth, as of religion, seems to me to depend on the awakening of our faith in the future."

Synthesis of Variety with Unity, the One with the Many

"... the whole movement of his thought was a continuous search for unity, first in his own life, then in the lives of others. This is his fundamental pre-occupation, the *leitmotif* of his life" wrote C. F. Mooney of Teilhard. To progress all men must converge because out of the unity of divergent elements something new is born. "The synthesis, however, sublimates, without annihilating the elements." Teilhard spoke in terms of "collectivisation", "unanimisation" and "planetisation", but he made it quite clear that this unification must be through sympathy, love and understanding. Also it must be freely undertaken, not imposed. "True synthesis takes place only by the free response of elements to the field of attraction of a common centre." A distinction must be drawn between mechanical union and creative synthesis: "... it is through sympathy, and this alone, that the human elements in a personalised universe may hope to rise to the level of a higher synthesis." True union, Teilhard maintained, does not enslave, nor does it depersonalise. When men become one in Christ by sacrificing their egocentrism they do not lose their individuality but are rewarded by a heightening of their personality consciousness.

In M. H. Murray's view Teilhard's resolution of the problem whether society exists for the sake of the individual or vice versa was one of his major achievements. Teilhard's insistence on spontaneity and personal responsibility distinguished his view from the mechanistic and deterministic theories underlying Marxist collectivism. In order that man shall understand the choice before him he must be educated as to the true nature of the soul. His soul is linked to other souls through the Noosphere. In Murray's words, "Far from being confined to the limits of his body, then, a healthy human soul is a nexus of consciousness and creative activity in an unbroken network of other souls embracing the universe, past, present and future." Future creative synthesis depends upon the adoption of this conception of the soul, and in the confidence that convergence of souls will bring liberation into a higher form of life. This kind of synthesis is not achieved from within man but by his response to the

radiations of the One pre-existent Being. This then is Teilhard's synthesis of variety with Unity and the One with the many. Living creative organic unity does not dispense with the variety of its constituents, the many are not lost in the One like drops in the ocean but personality consciousness is enhanced and newly vitalised by its free incorporation into the whole. Synthesis leads to superhumanisation not dehumanisation. Synthesising the scientific and the devotional approach Teilhard was able to see the synthesis dormant in the past, potential in the present and awaiting fulfilment in the future.

Synthesis and Peace

Because of his belief in progress towards synthesis Teilhard confidently predicted that mankind is moving towards a future of peace. He was well aware of all the arguments that predict ceaseless hostilities, he was not a pacifist, he also realised that men would not necessarily act according to the divine plan. He declared he was no prophet, yet he had faith in what he considered was "the fundamental set of the tide." The natural inevitable progressive movement of man he saw as an "infolding" movement, pressing men more and more tightly together: "the earth", he said, "is more likely to stop turning than is mankind, as a whole, likely to stop organising and unifying itself." Writing just after the last World War he saw this period "not as an increase in the tide of war, but simply a clash of currents: the old disruptive surface forces driving against a merging in the depths which is already taking place." Even at that time he could see "the ever more numerous institutions and associations of men where in the search for knowledge a new spirit is silently taking shape around us, the soul of mankind resolved at all costs to achieve, in its total integrity, the uttermost fulfilment of its powers and destiny." For Teilhard peace and synthesis were one and the same. Peace was not "bourgeois tranquillity" nor "dreams of millenary felicity". This, in his view, would "rapidly induce a state of deadly tedium."

Peace he saw as "some sort of tense cohesion pervaded and inspired with the same energies now become harmonious, which were previously wasted in blood." To seek synthesis is the only true way to see the true peace. He used almost the same words as Alice Bailey who said "Peace is *not* the goal", it "can be a deadening soporific", "peace and war are not a true pair of opposites", peace is "synthetic *rappo*rt with its resultant co-operation. . .".

In Teilhard's view the essential ingredient for progress towards this peace is "awareness". "The awareness of our 'oneness' with the 'All' is the only apprehension powerful enough to overcome the initial revulsion we have for one another." He spoke of a special sense by which man can apprehend the wholeness of the world, the "cosmic sense", the "earth-sense". "In truth", he said, "each of us is called to respond to a harmony pure and uncommunicable, to the Universal Note." Response to the universal note is the instinct which carries us forward upon the tide of true progress. "The earth-sense, the desire for Union is man's subjective instrument in creating human unification, and with it, a human, lasting peace: it is the steering-wheel of the moving raft of evolution." For Teilhard this Universal Note had been vividly experienced as an "unique resonance", communicating the unity of all things and a new perception of being. He knew the joy that lies in experienced synthesis. The illumination he then experienced informed all his thought. He wrote about synthesis out of his inner knowledge of the Law of Synthesis, this law which we are told in *A Treatise on Cosmic Fire* demonstrates as spiritual liberation and progressive forward motion.

As for many esotericists, Teilhard de Chardin's *cri de coeur* was "Let humanity understand the Law of Synthesis, of unity and fusion. The sons of men are one; let inner union demonstrate."

In addition to published works and biographies, material has been taken from *The Teilhard Review*, Vol. 3, No. 2

Conchsound in the Hills*

Incarnation in our time ?

by Will Inman

HOW far does Reality know itself? To what extent and with what intensity does the Universal Centre reach into its furthest lichen leaftips?

In such questions, in which the asker affects to stand outside the field he would scan, we hear, behind the deceptive objectivist machine-whirr, and individual cry, a single mortal awareness hungry for connections which have been lost, short-circuited by narrow and sectarian uses, or which perhaps never consciously existed. Silence pours itself into his emptiness with a long slurp. That he has to ask at all measures how lost he is. The lichen leaftip does not ask: it lives, and living is its knowing.

But, man. Man must ask. He is lost; but, so long as he knows he is lost, he ceaselessly chews at the joints of his cage, pounds away at the futile treadmill of the question, until he gnaws his way through or outreaches nowhere by suddenly, nakedly, facing here, now.

The one who murmurs such questions would seem to want re-assurance that his own finitude is, at last, indivisible with the Wholeness, with the rhythmic single pace of all the rhythms of What-Is. Yet, Wholeness does not work in fragments, has plenty of time, moves centre in all its edges, works with wide margins even at the fiercest point of focus, is not afraid to lose and never loses,

yet pares off faces and skins and shapes and pulses with reckless abandon.

Awareness loves all its incarnations, yet is married to no single one, sheds off old lovers like dry hulls, and builds new temples in the least likely hands.

Still, man asks such questions. Finally, the question returns, boomerang, to the lips and heart of the questioner. Pascal says: "You wouldn't be searching unless you had already found." The fisherman catches his own resistless Self. When Ariadne dredges Theseus back out of the labyrinth in the thread of her love, the young hero wears the horns himself in the sides of his head.

Do you know me, God?

Do you know You? comes the answer in a new sphinx whisper.

Now, with a ringing silence, the inmost pulse touches the ears with sound beyond hearing, and lips confound themselves with: What Am I?

For we are but lichens, leaftips compounded of algae and fungi, crawling on a fleck of dust in twisting space.

Are ye not Gods? incarnate with the breath of a universe come Self-cognisant, joyous, sweating with anguish, torn and bereft of dignity, like crabs and like lice scrabbling sidewise, laughing up at the sun with froth in our mandibles.

Are ye not Gods?

The new christ, buddha, krishna, muhammad, the new spiral tao, the new brother, the incarnation which trembles heartwise and brain-alert, with throb and with tension or still between, stirs in the loins of the new world-servers, the Awakeners, the listeners

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to the Om, the anguish-sharers and the song-lifters. The new incarnation will not be in a single individual but in many. Will not be born of woman nor of man but from the anguish and the trust among both.

The new incarnation will make one prayer: Let me know how best I can serve the All that is in me with all that I am; and let me find the energy and the strength and the vision and the love to do what must be done. But the prayer in each incarnate will be addressed to his own sure Infinite-in, and each shall find in the eyes of his sister and his brother the recognition of Self in every one and of wholeness among them all.

The hour rises like a certain tide. The tide moves from inward. First the brain swarms with surf, red with human suffering and injustice. Then the great depths, currents, rhythms, the knowing of flow move in upon awareness. It is not the continent which lifts itself from the ocean but the ocean which rises, unblinding, aware, kin, through the sockets of the opening Mind.

Atlantis, risen, is the fullness of heart and mind, whole, indivisible, fierce intelligence with relentless compassion, charged with the laughter which drinks while it pours. We are together, and we are brothers and sisters of Life.

Meditations on the Flame of a Candle Light

As the candle burns it brightens the surrounding darkness with light and the more intensely it burns the greater the light. The sun sustains worlds by the incandescence of its generative fires. It thus illustrates the basic law of fire, endless giving. The earth could not exist without this constant beneficence of the sun, a beneficence that continues from aeon to aeon.

Light is a link between the Earth and the far-off worlds and he who weaves in the light will not find himself a stranger in the different spheres that populate infinite space. Each star or planet surrounds itself with radiance and, therefore, with beauty. The philanthropy of the universe is a perpetual marvel.

The outer light is representative of the inner. Within the deeps of man glow corresponding fires. Indeed, he is nourished and sustained by the light that is love and the love that is light. As the sun is indispensable for physical life, so is the invisible fire of the heart essential for the spiritual life.

Man is a system of blended fires, the fire of aspiration, of sacrifice, of devotion, of compassion, of love, of joy, of kindness, of knowledge, of co-operation, of justice, of understanding, of courage. The merging of these lights defends the spiritual hero. Eventually man will blend his fires with those of space, a step towards the uniting of the worlds.

Three stages may be designated: receptivity to the light, assimilation of the light, and the radiation of light. Thus must we ask: How much of the Light do we screen out? How much do we fail to assimilate? How much do we radiate? The answers will be revelatory.

The stars adorn themselves with light. They pour forth endless streams of light on all worlds. So should we. In light we pray; in light we are lifted; in light we approach God.

FRANCES MERCHANT

BOOKS AND PUBLICATIONS

Your Power To Be, by J. Sig Paulson.

Published by Doubleday & Co. Inc. Garden City, New York. \$4.95

In the foreword to his outspoken and challenging book, J. Sig Paulson tells us, "This book is written for the spiritually adventurous, those who are ready to walk the largely uncharted paths of their own souls." For J. Sig Paulson the time has come when the spirit of truth within will be the teacher, when the old institutions, religious, social and economic must give way to the "inner church".

Surrounded by racial and population explosions, by centuries of institutions, J. Sig Paulson directs his readers to the need for a greater understanding and expansion of man's vision. No longer can he be satisfied with ancient traditions and dogmas. He must now set about blazing a new path, and toward this end, must develop the kingdom within and express it through whatever creative energy he can employ.

"The greatest power in the universe is the power to be! It expresses itself in every created thing. . . It is in man that the power to be finds its greatest expression and its greatest potential. It is in man that the Godhead or Power to Be is to find individual expression and this expression is to come through the co-operation of the creator and the created."

He notes the need for open minds and believes that to be effective each must rise above his material self. "He will have to become what he is designed to be, a channel for the truth that sets man free here and now from the bondage, the ignorance, the frustrations, the bitterness, the separateness of daily living." Today, the author continues, a new religion is emerging, one in which the high priests are those who with open minds combine religion and science, who wish to use their knowledge for the elimination of ignorance and the benefit of mankind. No individual is exempt from this responsibility.

Moved by the conviction that today more than at any other time in history man has the opportunity to know himself, the author furnishes the reader with twelve guides for self-realisation and self development. Based on faith, will, love, wisdom, joy and forgiveness, they represent those inner powers which constitute the kingdom of God in man. Resembling the affirmations of religious and occult literature, these guides have been selected to encourage the reader to a realisation of the latent powers within him. For J. Sig Paulson these powers are real, and it is his belief that through these exercises the creative spirit will be developed.

"You are a unique, unlimited expression of the universal power to be and only you can decide how far you wish to go. . . Just as science is discovering the nature of the universe, so will each

individual discover the nature of his own divine potential as he probes into and becomes the light of the world. All human progress, and also all divine progress, has come through a great self, a great person who was willing to become the way. . . You are now preparing to be a self-governing unit in the world of tomorrow, a living experience that will call for the authority of dominion inherent in all man. In the whirlwinds of rebellion that are now shaking the entire world of mankind, each one can become a peacemaker, first of all in his own being, by exercising the authority of the Word, the light of the world, the divine self that he is."

As director and lecturer of the Unity School of Christianity, J. Sig Paulson has enabled many to realise and fulfil a more meaningful life purpose.

FLORA COBLENTZ

Science, Synthesis and Sanity, by G. Scott Williamson and Innes H. Pearse, published by Collins, London.

Price: 45/-

This book expounds a synthetic vision in which the data of physiology and physics are led to point to a Cosmos guided by an immanent Will. Such a cosmic unity and guiding purpose is a common enough theme in mystical religion and occultism, but the interest of this book is that the author was led to this perennial philosophy by his practical medical experience and research.

A distinguished doctor, Scott Williamson, perceived that the preservation of health poses a more fundamental problem than the cure of disease. He put his theories into practice at the health centre he started at Peckham, and it was here that he perceived that a person's health is not merely a function of himself as an individual, but is related to his family and whole environment. This perception led him to the ideas of which this book is the final expression. Planned by him and his wife, it was completed by her after his death in 1953.

The theme is that no living thing can be understood in terms of itself alone; its true meaning and function can only appear in terms of its synthesis into a larger whole. Thus the cell leads to the organ, and the organ to the whole body. Thus a dissected heart may be kept alive under laboratory conditions; it may operate, but it does not *function*, for to fulfil its function it must be part of a living body. Nor in his turn is a man the final unit. Individual man cannot exist alone and his fulfilment in its turn is found in the greater unit of the family and the community. Throughout life from the simplest virus to man there is this impulse to seek a wider and fuller synthesis, indeed life IS this synthesising power.

What then is the relationship between life and the universe as a whole? Here Scott Williamson made his leap forward with absolute consistency with what had gone before. Life cannot be explained by any analysis that breaks to pieces. Rather the universe is a whole and the incomplete mind of man must describe it in terms of two apparently contradictory dimensions, Space-Time and Memory-Will. Space-Time is the aspect described by the physicist and is characterised by the tendency to increase in entropy, that is the tendency for order to disintegrate into random disorder.

But this is only one aspect and the opposite complementary dimension is that of Memory-Will with an intrinsic tendency to unity, order, activity and life. One is here irresistably reminded of Teilhard de Chardin's division of the universe into a "without" and a "within", the former giving the aspect of tangential energy described by the physical sciences, and the latter giving the aspect of radial energy which produces the processes of life and evolution. It is significant that a medical physiologist and a biologist should be led to such similar conclusions.

In its detail and its special terminology this is not always an easy book to read, but those who seek a synthetic insight which embraces both science and the things of the spirit will do well to read it.

MAX PAYNE

My People, by Gredo Mutwa. Published by Anthony Blond Ltd., net Price 42/- (£2.10) in U.K. only. Number of pages 257.

Credo Vuzamazulu Mutwa is a practising witch-doctor in a township outside Johannesburg. He is descended from the witch-doctor of Dingana, Shaka's brother, and he has like all witch-doctors, bushman blood, since knowledge of herbal medicine can only be passed on by the wife of a bushman ('Mutwa' in Zulu).

He accepts the political fact of apartheid but maintains that western Christianised civilisation has imposed alien values on a proud, religious and historic race. Raised as a Christian, he has returned to the faith of his ancestors and knows that the beliefs and traditions of the Africans are applicable in the African township today. It is important to understand Mutwa's unusual position while enjoying this astonishing account of Zulu folklore and history.

Zulu history has been, until this document, an Homer, is gaining the acceptance of historians.

oral tradition, like Homer, says Mutwa, and like

Mutwa's account of the massacre of the Voortrekker hero Piet Retief by the women of Dingana's court has shaken the orthodox story. He tells how Sir George Grey, failing to turn the people of the Xhosa into tame black Britishers, may have been responsible for the amazing mass suicide of that nation.

He explains how His Exalted Dominance, The Most Respectable, The High Chief of the Baca, Sompungane The Infallible, arranged that his subjects were to become the dustmen of South Africa and not to go down the mines.

These stories are sometimes violent, sometimes passionate, always eloquent, and never self-pitying. All Mutwa asks is that the traditions of the Bantu peoples should be understood and respected. He shows, for instance that if the dam builders had taken the trouble to propitiate the Holy Ones of Kariba, the riots of 1958 in Rhodesia would not have taken place. A western reader should not regard such superstitions as contemptible for, says Mutwa, who has never left his native land, "if you think that the Africans are a primitive, superstitious, sub-human rabble, try hurling a dead pig into a Mosque in Dar-es-Salaam, or into a Synagogue in Jerusalem, and see what happens. Or try disfiguring a statue of the Virgin Mary in the presence of a group of Sicilians on their own island, and see what they do to you".

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The Technique of Light

IN my various books I have given much about this subject and in the book, *The Light of the Soul*, which I wrote in collaboration with A. A. B., an effort was made to indicate the nature of the light of the soul. The key to this technique is to be found in the words: In that Light shall we see LIGHT. A simple paraphrase of these apparently abstract and symbolic words could be given as follows: When the disciple has found that lighted centre within himself and can walk in its radiating light, he is then in a position (or in a state of consciousness, if you prefer) wherein he becomes aware of the light within all forms and atoms. The inner world of reality stands visible to him as light-substance (a different thing to the Reality, revealed by the intuition). He can then become an efficient co-operator with the Plan because the world of psychic meaning becomes real to him and he knows what should be done to dispel glamour. It might be stated that this process of bringing light into dark places falls naturally into three stages:

1. The stage wherein the beginner and the aspirant endeavour to eradicate glamour out of their own life by the use of the light of the mind. *The light of knowledge* is a major dispelling agent in the earlier phases of the task and effectively eliminates the various glamours which veil the truth from the aspirant.
2. The stage wherein the aspirant and disciple work with the light of the soul. This is *the light of wisdom* which is the interpreted result of long experience, and this streams forth, blending with the light of knowledge.
3. The stage wherein the disciple and the initiate work with *the light of the intuition*. It is through the blended medium of the light of knowledge (personality light) and the light of wisdom (soul light) that the Light is seen, known and appropriated. The Light puts out the lesser lights through the pure radiance of its power.

You have therefore the light of knowledge, the light of wisdom and the light of the intuition, and these are three definite stages or aspects of the One Light. They correspond to the physical Sun, the heart of the Sun, and the Central Spiritual Sun. In this last sentence you have the clue and the key to the relation of man to the Logos.

from GLAMOUR, A WORLD PROBLEM, PAGES 191/2

